THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake" (LUKE 6: 22).

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CONCERNING WORRY AND ATTENDANT EVILS.

BY THOMAS W. BROOKBANK.

LEXICOGRAPHERS define worry as a state of undue solicitude, or as a disturbance of mind induced by care and anxiety; vexation and mental trouble.

Worry is the handmaid of fear, for where there is no fear, there is no worry. Humanity, without exception, in all ages has suffered from it to a greater or less degree, and notwithstanding the modern world's acknowledged proficiency in curing or, at least, in alleviating some of our mental infirmities, no specific for the banishment of worry from the experience of humanity has been formulated by the wisdom of our race. Some seem born to worry as the sparks fly upward, and they never let their associates think that they are not holding their own throughout the journey of life. Like some diseases, worry is, in its way, contagious, for no one can long remain in the company of a man or a woman who is in a mental stew of this kind without feeling its unhappy and gloomy influence. Isolation, however, of those so afflicted is not possible, since hospitals for their detention and care cannot be built sufficiently commodious to house all the sufferers. Yet, if we will, something can be done to improve the general conditions which prevail at present in this regard without depleting the treasury of the state, or adding anything to the tax burdens of the people, or causing any one to live apart from family or friends; and whosoever has his own real happiness and that of other members of his household, as well as that of his friends, at heart, should not delay to make use of a divinely-warranted formula for the cure of worry. It can be put into practice without entailing any after bad effects on those who faithfully make use of it. It is highly recommended by many

notables of the best society this world has ever known, and also by multitudes of common people of unquestionable respectability and veracity, while only those who have never given it a fair trial have anything to say against it. However, since man is an imperfect being, it must not be understood that a faithful universal trial of the divine prescription for the cure of worry would cause all of that evil in the minds of men and women to cease, as if by magic, for it takes time and perseverence to reduce the evil of worry to a minimum, though what has often been effected in this way in a brief time is simply marvellous, as many can testify from experience.

The wages of sin is death, and those who sin must pay a wage also in fear and worry. Death cannot be escaped; but while this is true, it is possible that even its sting may be rendered painless, and those who pass through it taste of nothing but its sweetness; and there can, therefore, be no absolute necessity for us to pay in fear and worry such a tremendous penalty as we are paying now, speaking in general terms, not individually, since even the terrors of death may be taken away. Surely if man can attain to a condition of life where he can face the so-called monster death without disturbance of mind, why can he not also attend to a mental and spiritual condition where the lesser evils and worries of this world shall have but little or no power to vex or trouble him and hasten his exit from this sphere of life?

That fear and worry do break down mental and physical vigor, invite disease, and often clear the way for a premature death, cannot be successfully questioned, and what is still worse, they are the foes of spiritual enlightenment, power and progress. Considerations, therefore, of this kind should appeal to us all with great force to do everything in our power to cease worrying, since, aside from our enjoyment of life and our temporal happiness being at stake, it is just as much suicidal for us to worry and vex ourselves till we are debilitated and diseased, and so are hurrying our bodies on to death and the grave, as it is to take some poisonous drug that will produce evil effects to the same degree. It is not labor in moderation that kills, for that was ordained by divine wisdom for man's good and general vigor. We recognize worry as one of the leading, destructive agencies of our bodies every time we utter or hear the cry and wail, "I am worried to death." There may be some exaggeration of the facts in these words in some cases, yet they would be wholly meaningless to everybody were worry and death unrelated. There is no worry in the mind of the Almighty. There is none of it experienced in the lives of the angelic hosts that dwell in his presence. What have they to worry about? Are they not under the care of Omniscience and Omnipotence—wisdom to know what is for their good, and power to protect them from all evil?

We have already said that worry is the handmaid of fear, and

going one step further we find that fear and hope are not companionable principles. Hope and fear together cannot dominate our lives any more than sin and righteousness, light and darkness unitedly can do so. In order that our meaning shall become clear we give an illustration: A mother's heart is gripped with fear that her babe is about to be snatched from her embrace by the hand of death, and the agony of her soul is shown in every lineament of her face. In all such experiences *hope* has taken flight, while fear and worry reign in its stead. On the other hand, let that same mother one day feel that her beloved child is on the verge of the grave and on the next day, for this or that reason, become enthused with hope that the recovery of her darling is not far distant, and what a wonderful transformation for the better comes into her life. She was, as it were, dying while under the shadow and gloom of fear and worry, but is at last living a newness of life in the light and vivifying power of hope. Look now at the mother's eye. It is no longer swathed in sorrow, but is aglow with gladness; her face beams with joy, her senses are no longer benumbed with fear and sorrow, she holds her head up and walks erect as God intended she should, her step is as buoyant as a girl's. The transformation has been effected by an infusion of *hope* into her soul, whereas before fear and sorrow and worry were leading her down into the dark valley and shadow of despair and death.

Hope, then, is a precious thing to have. It is the mainstay and dependance of a happy life. It is the grand treasure that we need, the pearl for which no price is too dear. Its value cannot be computed in pounds shillings and pence; yet it is within the reach of everyone of us, without money and without price. In fact, it is a treasure which God has given to every son and daughter of Adam and Eve, and we sometimes make it do service in promoting our happiness. Jews, Christians, heathens, all possess this gift from God, and are more or less contented and happy so long as their lives are passed under its beneficent influence; but the trouble is we do not or cannot always exercise a vigorous hope. Some of us are full of hopefulness so long as we are sailing the sea of life in fair weather, but once let storms or disappointments fall to our lot and we scud before the winds with fear and worry in our hearts. There are some people, however, who seem to be always full of hope. They see clear through the darkest cloud to the silver lining on the other side of it. There is nothing in this life that does not have something of a bright side to it, and they always keep their eyes fixed on the lighted part. Their's is a hope that does not get threadbare, it does not wear out though day and year in and out it is in constant service. Time has no power to tarnish it, but it grows brighter and brighter the more it is used as time progresses.

Reader, would you like to have your soul made happy and

radiant with an imperishable hope, come what may into your life—a hope that will not show holes and other signs of wear every time it comes in contact with the rough and stony places in your pathway—that will largely banish from your heart the fear and worry that sin has implanted there, and make your existence, on the other hand, a psalm of rejoicing all your days? If you do, the word of God tells you how you can make a success of the undertaking. Thousands have followed the divine counsel and testify that for them the worries of life have about wholly ceased. The way for bringing about this happy condition, even in mortal life, was made known to the people of this world by Jesus Christ, the Son of God, and has his seal of divinity stamped upon it. This way is comprehended in four brief words, namely, "Have faith in God," or as the original means, "Have strong faith in God."

But, says one: "We were led to think from the remarks already made that we were going to be told how to get our souls filled with a hope that would triumph over the troubles of this life; but now we are landed back at the common principle of faith." But listen, my brother, my sister, does not St. Paul say that "faith is the assurance of things hoped for?" thus associating faith and hope together in bonds so indissoluble that they cannot be separated; and does he not, though teaching in general that faith in Christ is the means of salvation, also say that we are saved by hope? The Apostle thus makes faith and hope terms of equality in Gospel principles, and we are taking no unwarranted liberty with the Scripture quoted above from the teachings of our Lord when we paraphrase the text so that it reads, "Have *hope* in God." The word hope used in this connection will be more easily and fully understood by young people in general than when the word *faith* is employed. They clearly understand that if they have a *hope* of receiving or of accomplishing something, they have *expectations* of receiving or of accomplishing that upon which their hopes are fixed. In some cases their hopes are strong, in others but feeble, and their expectations vary accordingly. In all instances where the expectations are well grounded and consequently strong, the mind is free from anxiety and worry, but where hope and expectations are not well grounded and necessarily weak, the mind is not, cannot be free from vexation and unpleasant forebodings. Going then one step further in the way of paraphrasing the text in hand, let us have it read, *have strong expectations in God*—expectations that He will fulfill literally every promise of blessing which he has made to His children on earth as faithfully as you see and experience that sorrow, trouble, suffering and death have fallen to the lot of man ever since the divine judgment was pronounced on our first parents for their transgression in Eden.

Now, Christ himself says, in substance, that if we love Him we will keep His commandments. The Scriptures make an

acceptable faith or hope in the sight of God depend upon the keeping of the Lord's commandments, and so no one need be at all concerned about the quantity and quality of his faith and hope, or speculate whether or not he is exercising these principles to that degree that will bind the Lord to save him in the next world, and at the same time take the individual's burdens of mortal life upon himself, for a mistake may be made in the matter. A far better and surer way is for one just to look around a little and find out to what extent he is keeping the commandments of the Lord, and, for the time being, let faith and hope take care of themselves. These things are regulated by a person's diligence in doing the will of God, for, according to St. James, faith and hope are known by works.

The sum of the matter is that if our lives are full of righteous works, our hearts trust our Father in heaven and so abound in hopefulness, in the presence of which fear, anxiety and worry fly swiftly away.

A VISITOR FROM JAPAN.

On Monday, the 29th ult., Elder Joseph S. Pyne, of Provo, Utah, who has just completed a four-years-mission in Japan, and, having been honorably released, is about to return home, paid a visit to the headquarters of the European mission. Speaking about missionary work in the land of the rising sun, he said:

"The Japanese mission was opened about twenty years ago, by Elder Heber J. Grant, then one of the Twelve Apostles and now President of the Church. Since that time our missionaries have been trying hard to teach the principles of the Everlasting Gospel to the inhabitants of Japan.

"Many obstacles have been encountered; the Elders have not only had to learn a very difficult language, but also to come to an understanding of a people whose ideas, ideals, manners, customs and mode of worship are entirely foreign to their own. How to approach the Japanese has been a problem in missionary work, as they do not believe in God, in Jesus Christ, or the Bible. They are lovers of nature, and will travel miles to see peach, plum or cherry blossoms. These call forth their admiration and also the exercise of the poetic gift, with which many of them are endowed. We appeal, first of all, to their reason, hoping by this means to later touch their hearts. The first tract used is one bearing the title, 'The True and Living God'; this is followed by 'The Way of Salvation,' 'The Life and Mission of Christ,' 'The Church of Jesus Christ of Latter-day Saints,' etc. The Book of Mormon and The Articles of Faith have been translated and published there.

"The headquarters of the mission are at Tokio, with Elder Lloyd O. Ivie as president. There are conferences at the follow-

ing places: Kofu, Elder D. Loss W. Holley, president; Sapporo, Elder Howard Jensen, president; Osaka, Elder Hilton A. Robertson, president. The work in each conference is progressing steadily; the open-air and indoor meetings are largely attended by both saints and strangers. The great need of the mission is—more missionaries. The Japanese are a progressive people; the advancement they have made during the past sixty years is remarkable. But they have been so wrapt up in temporal pursuits, and are so given to pleasure, that 'the weightier matters' have been greatly neglected; hence the need of missionaries to call the nation to repentance."

"MORMONS" AND METHODS.

"One or two newspapers have returned once again to the attack on Mormons. It is not a new idea to raise an outcry against that religious sect, but the present campaign is no less disgusting than previous 'stunts' to bring about a prohibition in this country of the activities of the Latter-day Saints' missionaries.

"It is easy, too, to stir up popular prejudice in that direction. A few hints about innocent English girls being lured to Utah and a life of immorality are quite sufficient to tickle the reading palate of people with prurient proclivities and arouse in them a sense of indignation and outrage.

"But where are the facts?

"It is reported that the Home Secretary has general powers to order out of the country 'any person whose presence is undesirable in the national interest,' but 'he cannot take action without definite facts supporting such action.' He declares that not a single case has come to the knowledge of the authorities.

"That is the crux of the whole position.

"For years the Mormons have been conducting their propaganda at open meeting-places in this country, and have been delivering religious tracts at houses. Those are the only facts known. Stories of attempting to seduce, so far as can be gathered, are based on fiction, and are merely repeated because they savour of scandal and constitute an excuse for the dispensation of spite.

"We have not one word to say in favour of Mormon tenets, but we do say that all this public pillorying of a quietly-working religious sect is typical of the practices of mediæval times, when other sects—always in the minority—were hounded and hindered in a manner that was anything but Christian-like. There is a parallel at the present time in the persecution of the Kensitites, those Wycliffe preachers, who, however misguided they may be, show pluck and fine spirit in the spreading of their doctrines.

"However much people may object to the Mormons, the method

of attempting to suppress them (in effect an instigation to lynch law) is disgraceful, tyrannical, and nauseating.

"Let us have facts before we judge."—*Nottingham Evening News.*

"MORMONS" AND MORALS.

To THE Editor of the *Leeds Mercury.*

"Sir,—To judge from the revelations of the Police, Coroners' and Divorce Courts, disregard of the Seventh Commandment is prevalent among us. I am not a Mormon, nor do I hold any brief for them. When Mormon Elders are chased from a town, as happened the other day, one would have thought, however, that people so zealous for the morality of their country would first endeavor to remove the beam from their own eye.

"Bradford. B. E."

DESIRES.

GOD, give us *wisdom,*
Wisdom, that we may see,
As far as in us lies,
The things that be.

God, give us *light,*
Light to illumine all
The long, dark, narrow way;
For without light we fall.

God, give us *love,*
Love just to help us on;
And cheered by some dear heart,
Strive till the goal is won.

God, give us *faith,*
Faith, that though doubts assail,
Still we may look to Thee,
And may not fail.

God, give us *rest,*
Rest when the fight is o'er;
Take us to be with Thee,
Praise Thee for evermore!

J. H. MCDONALD.

IS THERE but one day of judgment? Why, for us every day is a day of judgment—every day is a *dies iræ,* and writes its irrevocable verdict in the flame of its west. Think you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses, it waits at the corners of your streets.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, FEBRUARY 16, 1922.

EDITORIAL:

WHY PROPHETS ARE SENT.

A BELIEF in prophets is fundamental with the Latter-day Saints. They regard the founding of their Church as a fulfillment of prophecy, and recognize in the decadence of long-established systems of religion, a result of failure to be guided and governed by the teachings and warnings of Heaven-inspired men. "Where there is no vision, the people perish." Where there is no revelation, spiritual darkness reigns.

The need of prophets must be evident to any truly pious and reflective mind. They are as watchmen on the tower, noting the time of night, telling of the approaching dawn. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." This means that the All-wise Dispenser of human affairs will neither cause nor permit any event to take place concerning which the world need to have foreknowledge, until he has communicated with his chosen servants, his oracles among men, and given them due notice of its approach.

We have every reason to feel assured, from what we know of the divine attributes, that God, in his dealings with man, harbors no intent to take what is known as "a snap judgment." His object being to save, not to destroy, it is very far from his design that the world shall be caught unawares, that men or nations shall be involved in trouble of which they have had no warning, and for which, consequently, they could make no preparation. The promised sending of Elijah the Prophet "before the coming of the great and dreadful day of the Lord," was in order that certain things might be done which, if left undone, would cause that coming to "smite the earth with a curse."

Not that the Lord wishes to curse. His object, even in chastising, is to bless. But a want of preparedness can change a blessing into a curse. Messiah's glorious advent will be a wonderful blessing to the earth and its inhabitants, provided they are made ready for it. But a lack of such readiness would convert the boon into a calamity. Hence the need of preparation and previous notice. Whether weal of woe is wending its way earthward, it is only fair that men should be told of it in advance. To

warn mankind of impending judgments; to prepare God's people, and through them the world at large, for changes that must come in the carrying out of the divine program—changes necessary to human progress—is the function of those who see into the future and make known the word and will of the Universal Father.

But there is a proneness in human nature to discredit the Heaven-sent messenger. Almost invariably the supernatural is discounted, if not derided, by ultra-practical minds. All miracles are myths to the agnostic intellect. "The natural man is an enemy to God." Even those who revere the prophets of the past are tempted to ignore the prophets of the present. It seems natural to turn from What Is and bow down to What Has Been. Not only prophets, but poets, philosophers, and other wise and worthy teachers have been treated in this manner.

"Seven cities claimed the birth of Homer dead,
Through which the living Homer begged for bread."

The Saviour reproved the pious unbelievers of his generation for "garnishing the sepulchres of the righteous," the dead seers and revelators, and at the same time rejecting the living worthies, just as their fathers had done before them. A professed reverence for Moses and the old-time prophets was a prominent characteristic of those who spurned the Greatest of All Prophets, concerning whom Moses and others had testified. And this same spirit, the spirit that crucified the Christ, has caused the martyrdom of his servants in all ages.

For the widely prevalent distrust felt toward men who come burdened with a message from On High, false prophets and the mischief that they have wrought are largely responsible. But distrust, no less than credulity, can be overdone. Caution against imposition is commendable, but doubt that rejects truth is to be deprecated and condemned. All prophets are not false; there can be no counterfeit without a genuine; and to proclaim against the one is virtually to concede the existence of the other.

A simple and sure test of prophecy is furnished in the following passage of Holy Writ: "When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously." By this standard of judgment can be tested all that prophetic inspiration has ever uttered. Given enough time, "the thing" will clearly demonstrate whether or not it was "spoken presumptuously."

Ponder upon this, ye who hear the testimony of the Elders of Israel, preaching the restored Gospel of the Kingdom as a final witness to the nations. And when you see coming to pass, in these days of war, pestilence and calamity, the predictions of ancient and modern seers, give a thought, a serious thought, to the situation. Ask yourselves if you can afford to be

classed with those who look upon divine revelation as an imposture, or with those who extol the prophets of former ages and persecute or ignore the prophets of the present time.

O. F. W.

PRESIDENT PENROSE'S BIRTHDAY.

At the regular weekly service held in the Durham House Chapel, 295 Edge Lane, Liverpool, Sunday evening, January 5th, 1922, the greater part of the time was devoted to exercises commemorative of the 90th birthday of President Charles W. Penrose.

President Whitney delivered an address, in which he reviewed the life-work of President Penrose, whom he characterized as "a remarkable man." He told of his conversion to "Mormonism," of the ten years he labored as a missionary in this his native land, traveling without purse or scrip; of the three successive missions performed by him here, the last as President of the European Mission and Editor of the *Millennial Star*. Great success had attended the labors of this devoted servant of God; he had been the means of bringing hundreds into the Church, the great majority of whom had gathered to the Stakes of Zion and established themselves there. President Whitney recounted the severe hardships in the early life of President Penrose; how he had endured them as a good soldier, and had risen, step by step, to the high position he now occupies, that of First Counselor to the President of the Church—a crowning honor to a life of faithful service to God and fellow-man.

Elder William A. Morton told of his great love and respect for President Penrose, to whom he referred as his "grandfather in the Gospel," he having converted the young man who had brought him (the speaker) into the Church. Told of the years he had labored under President Penrose in the European mission, and of the rich experience those years had brought him.

The songs sung were "God of our Fathers," "O, ye mountains high," and "School thy feelings," all selections from the inspired compositions of the venerable Church leader.

A CLERICAL CATSPAW.

Under the caption, "Sir Genille Cave-Browne-Cave and the Mormons," the *Derby Daily Telegraph*, in its issue of January 28th, 1922, "draws the deadly parallel" between the present and the past treatment of the Brompton Parish pastor by the "yellow" press of his own country:

"If the Rev. Sir Genille Cave-Browne-Cave has any deep sense of humour, he must smile a capacious smile as he contrasts his

current treatment in the sensational press with that of the days when precisely the same journals did all in their power to make him look ridiculous—or even worse—as the Cowboy Baronet. We are sadly afraid that these newspapers care for him not a fig more than they did in the days when he was the object of their interested scorn. His sole value to them is that he makes a convenient figure for one of their periodical 'stunts.' When he succeeded to the baronetcy—though not, we are afraid, to the family estate in Stretton-in-the-Fields, in South Derbyshire—they filled their columns with pictures of his life in the Wild West. It was perhaps not a picture of lawless life, but the writers no doubt drew liberally on their imagination, and the result could hardly have been flattering to a sensitive young man coming back from Arizona to wear the family honors and live in the family home. The time came, of course, when the Cowboy Baronet, having played his part, was scrapped in favour of some new sensation, and not until these last few days has he been once more dragged into the limelight.

"Now it appears he is in holy orders, and his old friends, forgetful of the Cowboy Baronet days, depict him as the Rev. Sir Genille Cave-Browne-Cave, Baronet, head of a distinguished family, who by reason of extensive travels in the Western States has acquired an encyclopædic knowledge of Mormons and Mormonism. Now, the Mormons may be as black as they are painted, but we frankly confess that the time has come for their opponents to put forward proofs in support of their allegations. So far we have heard a good deal of wild assertion, especially from anonymous writers, but the case against the Mormons is suffering from the fact of being overdone. Without expressing any opinion on a case as to the merits of which we are in profound ignorance, it certainly occurs to us that the United States possesses a civilized government, and could not possibly place its protection over such practices as are on mainly anonymous lips in this country without incurring the censure of organized religion both within its own boundaries and far beyond them. What the allegations amount to is in plain English a violation of the international regulations that have been framed with a view to the suppression of the White Slave Traffic. Yet we are asked to believe that the Washington authorities have actually winked at the system if not legalized it. Frankly, we say this takes a lot of swallowing, and we fancy Mr. Shortt will decline to take such a drastic measure as deportation of the Mormon Elders without first demanding proof. He is a lawyer, and will have nothing to do with justice of the Jedburgh pattern. On the other hand, if the allegations are well founded, the sooner the attention of the American Embassy is pointedly called to them the better. Mr. Harvey would certainly be righteously horrified at the existence of such a state of affairs."

FALSEHOODS REFUTED.

THIS, the final letter in defence of "Mormons," by "A Free Churchman," appears in the *Swindon Evening Advertiser* of the 26th ult:

"Sir,—I hesitate to trespass further on your space, but may I put in a few 'clearing-up' words. For instance, in reply to 'Wayfarer's' question as to Mormons not confining their propaganda to the United States: the reason is very simple, as they, like normal Christian churches, believe they are divinely commanded to 'call' people in from the world around. Further they are not forbidden to recruit in the States, as they have a thousand missionaries working throughout all the States of America. The original declaration of the Pilgrim Fathers on landing in America is still part of the constitution there, and while the Mormons keep within the law their religion is as free as others.

"This compliance with the law is certified by the Chief of Police of Salt Lake City and by every chief in Utah, they having officially joined in public protest against these charges, in common with the Governor of Utah, Simon Bamberger (a Jew) and his Secretary of State (Harden Bennion).

"Cassell's Encyclopedia says that polygamy was formally renounced by the Mormon Church through Wilford Woodruff, their new president, in 1890, and to-day any member who was found to break this would be excommunicated.

"I have sent a copy of the Mormon Articles of Faith to 'Wayfarer' and it will be observed that polygamy does not find a place in it. One point further, and I finish. It is bitterly unfair of Ardeen Foster to say the Mormons took advantage of the absence of the men at the war to proselytize the women. They sent their men to fight for us in far greater proportion than asked, sometimes one to two hundred per cent. over the legal draft. Senator Thomas, of Colorado, said in the U. S. Senate—'While resistance in America to the draft was a daily occurrence not in any single instance did the Mormons falter. Their splendid youth were given freely to our armies and the blood of her sons sanctifies every battlefield in Europe.'

"The columns of abuse of Mormons can be equally met by columns of praise for their good qualities and citizenship, and every religion must be tested by its fruits.—Yours, etc.,

"Swindon, 26th January, 1922. J. JAMES."

INTERESTING FACTS ON UTAH AND SALT LAKE.

INTERESTING facts regarding Salt Lake City and Utah were published during the month of December through the activity of the Commercial club in *The Northwestern*, which is issued monthly

by the passenger department of the Chicago and Northwestern Railroad Company. Approximately 65,000 copies of the issue were distributed by the railroad in all sections of the United States. Following is some of the information furnished by the local chamber and placed under a "Do You Know" column: The railroad trackage in Salt Lake City is greater than any other intermountain city; there are seven billion feet of standing timber in Utah; Salt Lake City's summer months average only five stormy days; Salt Lake City's bank clearings for the year 1921 were $92,780,000; Utah has more paved highways than any other intermountain state; Salt Lake's mean annual temperature is 50 degrees; Utah oil shales contain 60,000,000,000 barrels of oil; Salt Lake City's school property is valued $4,900,000; Utah ranks first in birth rate, lowest in death and lowest in sickness; Salt Lake City has 1,798 electric street lights; Utah factory products increased from $50,000,900 in 1905 to $300,000,000 in 1920; 3,284,000 bushels of potatoes were produced in Utah in 1921; Salt Lake City's tributary area covers 350 square miles.

CRITICISM OF THE PSALMS.—Preaching at the Princes Road Synagogue, Liverpool, on Saturday, January 4th last, the Rev. S. Frampton referred to recent criticism of the 109th Psalm. He said:—Some of them had read in the Press the outburst of an Anglican clergyman against one of the Psalms. The Psalm did not mean all that critics thought it meant. It did not call for individual vengeance against an individual enemy. It was chiefly an outburst of fierce indignation against the enemy and persecutor of a nation, against a heartless tyrant responsible for the anguish and slaughter of innocent people; and the Psalm says no more than this shocked preacher probably felt and spoke in his fulminations against the ex-Kaiser in the late war. Unless one had sympathy and knowledge of the methods of expression of the East one's criticism would be wrong and worse than worthless; it would be ignorant and misleading. Such critics of the Old Testament singled out passages or tore verses from their context to suit their own purposes. They turned a blind eye to those noble passages which cut the ground from under them.

THINGS WORTH NOTING.

EDUCATION of school children in Utah during the current fiscal year will cost the people in taxes $69.89 per capita of school population, taking the State as a whole, according to a tabulation recently compiled in the State School Office.

THERE are 531 Congressmen in Washington—435 in the House of Representatives and 96 in the Senate. Of these, says the Christian World,

all but 28 are members of some church: 116 are Methodists, 67 Presbyterians, 37 Episcopalians, 35 Baptists, 30 Congregationalists, 24 Roman Catholics, 12 Lutherans, 5 Unitarians, 3 Jews, 3 Mormons, and 2 Universalists. The others are distributed among various smaller denominations.

PROHIBITION has begun its third year in America with a loss in revenue to the United States of $650,000,000. To offset this loss, according to national dry leaders, two years of prohibition swept away the saloon, decreased crime one-half, and saved $2,000,000,000 for Americans.

MR. S. P. ENGLAND, a prominent teacher of physical education of Melbourne, Australia, and his wife, recently spent a few days visiting in Salt Lake City. In an interview with a *Deseret News* reporter he said; "One thing that has impressed me, and probably more so in Salt Lake than elsewhere, is the beautiful teeth that nearly everyone possesses, and as physical condition depends largely on the condition of the teeth, it is always well for the future health of the young people to have good teeth. The beauty of your city, with its broad streets and plentiful supply of clear water, has been much admired by myself and wife, more than any other city in the United States,"

FROM THE MISSION FIELD.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, on the 10th inst., per s.s. *Montcalm*, and were appointed as follows: Elders John Wendell, Francis J. Pohlman, Ernst W. Pietsch, all of Salt Lake City, Swiss and German mission; Joseph Edward Wright and Sister Katherine G. Wright, Ogden, Utah, Scottish conference; B. Rigby Young, Idaho Falls, Idaho, Bristol conference; Edward Leon Burton, Jr., Salt Lake City, Utah, Hull conference. Mr. J. H. F. Last, a prominent merchant of Ogden, Utah, was a member of the company, having come to Europe to visit relatives.

District Conference.—The Welsh district conference was held at Merthyr, Sunday, January 29th, 1922. Two meetings were held, at which there was in attendance about seventy-five saints and investigators. The first session convened at 3 o'clock, President F. R. Morgan presiding. Gospel talks were given by Elders L. D. Naisbitt, Frank Lockyer, Don Rees, and Irvin Keller. At the 6 o'clock session President Morgan delivered a spirited address on the "Birth of Christianity" and the "Establishment of the Church in these Latter-days." He was followed by Elders Cyril Munk, Dean Bench, and Rex Sutton. The presidents of the various branches reported a good feeling existing in their fields and a determination to press on in the work of the Lord. There were three press reporters at the conference, who listened intently and seemed very much impressed by the remarks of the brethren. A priesthood meeting was held Monday, at which the

following bore strong testimonies: President F. R. Morgan, Elders Naisbitt, Lockyer, Munk, Keller, Rees, Bench and Sutton, also Brothers Bindall, Jones and Briggs.

Branch Conferences.—The Stroud branch of the Bristol conference held a delightful and most successful conference Sunday, January 15th, 1922. The program rendered by the Sunday-school was interesting and instructive. During the afternoon session the authorities of the Church were named by President David N. Low and unanimously sustained, after which addresses were delivered as follows: President David N. Low, "Early Foundation of the Church of Christ"; Elder Jeter L. Shepherd, "The Science of Theology"; Arthur Fletcher, "The need of unity in the branches"; after which a brief discourse on fast offerings was given by President David N. Low.

The semi-annual conference of the Clayton branch, Leeds conference, was held Sunday, January 29th, 1922, both sessions of which were well attended. The speakers were Sunday-school Superintendent Stanley W. Robertshaw, Branch President Edgar Balme, Elder M. Grant Prisbrey, and President Harry S. Stoker. In the appreciative audience there were numerous investigators.

A branch conference was held a Halifax, Leeds conference, Sunday, February 5th, 1922. In the afternoon session the Sunday-school members took part, addresses being delivered by Superintendent George H. Smith and Elder Lester W. Fry. In the evening the Church authorities were sustained, after which Sister Lucy A. Walker, President of the Relief Society, gave a good report of the work she is directing. A vocal solo was rendered by Sister Percy Palfreyman. President Harry S. Stoker and Elder Aaron P. Leishman spoke on some of the principles of the restored Gospel.

Socials.—The Airdrie branch, Scottish conference, held its annual social January 6th, 1922, in Olive Hall. A splendid program was rendered by members and friends, and a very delightful evening was spent. Prizes were presented to the Sunday-school children. A number of saints were in attendance from Glasgow, and one from Stirling. President Little and the following Elders were in attendance: John W. Simmons, Obra Pearce, Frank McGhie and Osmond Jorgenson.

Saturday evening, January 28th, 1922, a delightful social was held at Bolton, Manchester conference. This is the first entertainment given by the Bolton branch in several months, and it proved beneficial not only to the saints but also to a number of friends who attended and assisted in making the evening an enjoyable one.

The Accrington Mutual Improvement Association, Liverpool conference, held a very successful social at the home of Brother

and Sister Herbert Taylor, 105 Willows Lane, Accrington, January 21st, 1922. It was well attended and an enjoyable program was rendered, after which games were indulged in.

The Dublin branch held its annual Sundy-school party and prize distribution at the regular meeting hall, January 9th, 1922. Twenty-seven prizes were given, refreshments were served, and a high-class program was rendered, followed by seasonable games, which were much enjoyed by a large assembly.

Monday evening, January 30th, 1922, a delightful social was held at the home of Sister Gates, of Merthyr, Welsh conference. Supper was served, after which the evening was spent in music and games. A very enjoyable time was had by all who attended.

DIED.

POWELL.—December 19, 1921, Sister Clara Kate Parish Powell, of the Manchester branch. Deceased was born October 25, 1879, at Saulbury, Buckinghamshire; was baptized April 26th, 1910, by Nathan Done, and confirmed the same day by John C. Larson, Jr. Sister Powell's home was always open to the Elders and saints, and many missionaries have been recipients of her kind hospitality. Her loss is keenly felt.

BRUCE.—December 27th, 1921, at Salt Lake City, Utah, William Gordon Bruce. Deceased was born November 28th, 1859, at Logie, Buchan, Aberdeenshire, Scotland; was baptized into the Church of Jesus Christ of Latter-day Saints August 7th, 1892, by Elder Frederick W. Clark; ordained a Priest, October 6th, 1892, and an Elder, January 6th, 1895. In 1907 he was appointed president of the North London branch. In May, 1911, he emigrated to Zion, and settled in Salt Lake City. Later he was ordained a High Priest and was called to act as clerk of Miller Ward, Granite Stake, which position he held up to eighteen months ago, when, on account of illness, he was honorably released. Funeral services were held in the S. M. Taylor Chapel, Salt Lake City, and were largely attended. Brother Bruce was a faithful member of the Church. A few days before his demise he bore a strong testimony to the restored Gospel and to the divine mission of the Prophet Joseph Smith. He is survived by his wife, five sons and three daughters.

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